

be has ever yet been found in law or ethics
 which does not
 bear harshly on great numbers, and in all stages of
 civilization
 numbers are found who violate the regulations
 and live outside
 of them.

362. Egoistic and altruistic elements. Here,
 then, is the
 case : the perpetuation of the species requires
 the cooperation
 of two complementary sexes. The sex relation is
 antagonistic
 to the struggle for existence, and so arouses
 egoistic sentiments
 and motives, while it is itself very egoistic. It is
 sometimes
 said that the struggle for existence is egoistic and
 reproduction
 altruistic, but this view rests upon a very imperfect
 analysis. It
 means that a man who has won food may eat it
 by himself,
 while reproduction assumes the cooperation of
 others. So far,
 well; but the struggle for existence assumes and
 demands co-
 operation in the food quest and a sharing of the
 product in
 all but a very small class of primitive cases ; and
 the sex passion
 is purely egoistic, except in a very small class of
 cases of high
 refinement, the actuality of which may even be
 questioned.

The altruistic element in reproduction belongs to
 the mores,
 and is due to life with children, affection for them,
 with sacri-
 fice and devotion to them, as results produced by
 experience.

It is clear that a division between the food quest
 as egoistic
 and reproduction as altruistic cannot be made
 the basis of
 ethical constructions. To get the good and avoid
 the ill there
 is required a high play of intelligence, good sense,
 and of all
 altruistic virtues. Under such a play of interests
 and feelings,
 from which no one is exempt, mass phenomena are
 produced by
 the ways of solving the problem which individuals
 and pairs

hit upon. The wide range and contradictoriness of the folkways in regard to family life show how helpless and instinctive the struggle to solve the problem has been. Our own society shows how far we still are from a thorough understanding of the problem and from a satisfactory solution of it. It must be added that the ruling elements in different societies have molded the folkways to suit their own interests, and thus they have disturbed and confused the process of making folkways, and have spoiled the result.